1. **<u>Aaj jo ikhtelaaf hai hamare aur deegar jamato ke darmiyan wo –</u>**

   (a) Ilm e Ghaib ko lekar ikhtelaaf hai

   (b) Rasulullah ke noor hone ko lekar ikhtelaaf hai

   (c) Allah ke Nabi ke maangne ke ta'alluk se ikhtelaaf hai

   (d) Ghairullah se madad ki talab karne ko lekar hai

   (e) Hazir wa Nazir ko leke ikhtelaaf hai

   In tamam ikhtelaaf ki buniyaad hai "zaati aur atayi" ke fark ko na samajhna

2. **<u>Zaat kya hoti hai?</u>**
   Mera wajud hai aur ye majmua hai khuch azzaa ka jisme chehra, haath, paith, peeth, pair hai aur wajud ka ta'alluk hota hai sifaat ka

   <u>Sifaat kya hoti hai?</u>
   Mai bol raha hun, dekh raha hun, likh raha hun, sun raha hun ye meri sifat hai
   Inaan ki sifat uske zaat se babasta hoti hai, zaat khatm ho jaye, sifat khatm ho jati hai, ye ho gahi makhluk ki misaal

   Lekin, Allah Rabbul Izzat ki jo zaat hai wo Azali hai, Abadi hai, usko fanaah nahi, fanaah hone wali makhuk hai kyun makhluk takhleek hai, Rabbe Qayenat kisi ki takhleek nahi hai, wo khud khaliq hai, jaise uski zaat Azali, Abadi hai waise uski sifat bhi Azali aur Abadi hai, jis tarah uski zaat ko fanaah nahi hai, theek usi tarah uski sifat ko bhi fanaah nahi hai

   Makhkul ki sifat atayi hai, Allah Rabbul Izzat ki sifat uski khud ki hai, zaati nahi, mai bolta hun, ye meri sifat hai par meri khud ki nahi hai, Allah ki atayi hai mujh par, wo chaht to mujhe gunga paida kar deta.Allah ne apne Nabiyon ko Auliya ko khuch zyada aur khususi sifat ati karin isliye ke wo Allah ke mehbub hote hain, humse barkar diya.

   Quran me Allah ne apni sifat farmaya, magar wo sifat bande me bhi hai, maslan Allah ne farmaya, :innal laha ala qulle shai in qadeer", Allah har chahe par qadir hai, Allah jo chahe karta hai. Hum bhi khuch chahte hain aur kar guzarte hain, maine

chaha glass utha lun, utha liya, lekin fark hai, Allah ka qadir hona zaati hai aur mera qadir hona atayi hai.

Allah farmata hai, "wa howas sami ul baseer" aur wohi hai jo sunta hai dekhta hai, Allah ka sunna, dekhna jo sifat hai, azali abadi hai, aur hamari jo dekhne sunne ki sifat hai wo atayi hai, aur na Allah ajiz hai ke koi iski sifat ko cheen le, magar hum ajiz bhi hain, kamzor bhi hain, hamari sifat cheeni bhi jaati hain

To is tarah Allah Rabbul Izzat ne apne Anbiya Ekram ko apne Aulya Ekram ko khuch sifaten ata farmayi, jaise Madadgar Allah hai, magar madad karne ki khuch sifat usne apne Anbiya ko bhi ata ki, aur in tamam makhluk me, tamam Anbiya me sab se zyada taqat aur quwwat dene ki, ata karne ki apne Nabi Mohammad ﷺ ko ata farmayi hai, aur in Auliya ko Sarkar ke sadqe me ata karne kmi sifat mili hai, ap ﷺ ki bhi dene ki sifat atayi hai aur fanah mante hain.

3. **Jab Allah Rasul ke kalaam tumhare samajh me na aye to tum ahle ilm ke taraf ruju karo, unse samjho ke Allah ki mansha kya hai, Allah kya farma raha hai, is kalam ka kya pasmanzar hai.**

   Isiliye inhi uloom ko samjhane ke liye Quran ki tafaseer likhi gayi, Hadees ke mehfum ko batane ke liye sharah likhi gayi, magar ahle Hadees na shareheen ke sharaho ko dekhna chahta hai aur na hi mufassareen ki tafaseer ko dekhna chahta hai, jo ye samajh raha hai wohi Islam hai